1:Stanford U. S-4, 5 1956 AF14 Central China AF14

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Province	Mosques	Adherents
Honan	2,703	3,094,800
Hupeh	1,134	1,587,080
Hunan	932	1,302,900
Kiangsi	205	286,590
Kwangtung	201	558,450
Kwangsi	429	280,180

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Islam in modern times has manifested some of the tendencies which Buddhism showed under the impact of various modernizing forces. One of these was the tendency for lay leaders to rise in influence over the Ahung. Another was the foundation of a Chinese Islamic Association in 1912 to represent the interests of all Chinese Moslems, to work for social reform, and to foster closer relations between Moslems and non-Moslems. It claimed 3,000 branches by 1923. Its successors participated in the resistance against Japan, sponsored students abroad and the importation of modern scholars of the Koran from other countries, and developed young men's associations and medical services.[39] The total effect of this activity was to foster a trend to liberality and modernity. It served also to identify the Chinese Moslems with the national aspirations of other Chinese.

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As the Chinese Moslems came out of isolation and into contact with the rest of Islam and with

39. Cf. Chan, op. cit., pp. 190-91.

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modern culture generally, there was a considerable difference of view as to the perpetuation of Islam in China. Visits to Mecca in the 1780's had impressed some Chinese Moslems with how far, in their long isolation, they had diverged from orthodox practices. This experience led to the foundation of the New Sect, which stressed return to pure and orthodox Islamic practices. They were resisted by the Old Sect, which favored holding to the customary ways developed in China through the centuries. A new New Sect (Tsan-hsin chiao) was founded by Ma Fu-ch'u (1794-1874), and this sect, emphasizing religious ethics, the spirit rather than the letter of scripture, and modernism in dress, has recently been strong along the coast of China and has spread to modern cultural centers.[40]

Chinese Mohammedans in the course of the modernist movement, accepted the Chinese translation of the Koran, hitherto only in the sacred language of Arabic, and opened schools which taught general as well as religious subjects. And they began, like modernists of other faiths to emphasize the compatability between the Koran and modern science.[41] They published modern periodicals, of which there were nine in 1947; circulation, however, was small. In 1936 the first Chinese Moslem to be so honored received a degree from El Azhar University, the great center of Islamic learning in Cairo. By 1950 the Chinese Islamic Association

40. Chan, op. cit., pp. 192-94.
41. Chan, op. cit., p. 198.

2:Shryock H-4, 5 (no date)1931 AF 14 Central China AF 14

CONCLUSION

771 The gods, temples and cults discussed in this paper show the religion of the city, and on the whole, of the more intelligent classes. The religion of the country folk is probably much what it was thousands of years ago, the worship of ghosts and devils (Kuei), of ancestors, and of local tutelary gods. In the main, it is animism, pure and simple. I do not think that either the religion or the social structure of Chinese villages in the real country has ever been adequately investigated, but it must wait for Chinese scholars, since no foreigner could approach the subject with any chance of success.

795 I have not attempted to discuss what De Groot calls the sects, because they have no temples. These sects combine elements of different cults with revelations, visions, fasting, the approaching advent of some god like Maitreya, speaking with tongues, and other familiar phenomena. Sometimes they are secret societies, with a political tinge, and come into conflict with the authorities.

794 However, there has been one interesting attempt at conscious syncretism, with which I will close my paper. It was the effort of a Buddhist monk, K'i Sung, who lived during the reign of Sung Hwang Yu (1049-1053), to combine in one cult the worship of Confucius, Buddha and Laotzi. The resultant faith, its popularity and eventual suppression by the authorities, are des-

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